618 any member of a family whose line died out, provided help and protection in times of trouble for the lower class members, and safeguarded the social and economic position of the well-to-do. Where the tsu was strong, it governed the village with little interference from the central government, except in matters of high crime and taxes. The advantages to the Confucian state of the tsu were deemed sufficient to compensate for its encroachment on the state's jurisdiction.[5]

In gathering together all the members of the tsu for the yearly rites honoring its ancestors, this social institution served to bring the poor and uncultured into contact with, and under the influence of, the well-off and educated gentry. Its more accomplished members headed the clan and represented the closest approximation to the ideal of the "superior man" (chün-tsu). Meetings with such men, whose behavior was patterned by leisure and education beyond the means of the great majority of society, provided the lower classes with living models for emulation and opportunities to impress the young men and women with the proper attitude of respect toward their social superiors.

631 Another institution based on the family utilized by the state was the pao-chia system.

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5. On the clan, see Hu Hsien-chin, The Descent Group in China and Its Functions (Viking Fund Publications in Anthropology, No. 10), New York, The Viking Fund, Inc., 1948.

631 As it was constituted under the Ch'ing Dynasty (1644 to 1912) and again in the 1930's by the National Government, ten adjacent families were grouped as a p'ai, ten p'ai as a chia, and ten chia, or one thousand households, as a pao. The head of each unit was responsible for the conduct and defense of those households under him, and the head of the pao had to answer to the government for the conduct and protection of the thousand households.

D. Economic Role

596 421 As the definition of the term "family" infers, it was the basic economic unit of the society. Real property such as land, houses, and workshops were owned by the family rather than by individuals. When disharmony caused the breakup of a joint family, its real property was divided among the constituent conjugal families, each as a new family claiming title to the portion of property which fell to its share.

596 The peasant, artisan, and small-merchant families were units of both production and consumption. Male family members worked together in the fields, workshop, or store to produce the goods on which the family mainly relied for a living. Sons nearly always followed their father's occupation and seldom left home. Women worked [462] in the home, taking care of the children and turning out the family's clothes and shoes. Where sericulture was practiced, women managed the entire industry from the cultivation of mulberry trees to the weaving of cloth. Food and clothing

1:Stanford U. S-4, 5 1956 AF 16 SW China
[redacted] AF16

721 marched into Tibet from both neighboring provinces, Sikang and Tsinghai. The battle of Ch'ang-tu cleared the way for the march to Lhasa. In May 1951, an agreement of peaceful solution was signed by the Tibetan and Chinese delegates in Peking. Thus the military conquest of the Southwest came to an end with an extension of Chinese sovereignty to Tibet.

• 631 In the first period of conquest by the Chinese Communists, this region was divided into eight units: namely, (1) Ch'uan-tung (East Szechwan), (2) Ch'uan-hsi (West Szechwan), (3) Ch'uan-nan (South Szechwan), (4) Ch'uan-pei (North Szechwan), (5) Yunnan, (6) Kweichow, (7) Sikang, and (8) the Special Municipality -- Chungking.

After two years, the four sections of Szechwan were reassembled into one province as before. Sikang, which had been considered attached to Tibet long ago and declared a separate province only in 1928, was now incorporated into Szechwan. Chungking's status as a special municipality under the Peking government, was cancelled. Thus today the Southwest Region comprises only the three provinces of Szechwan, Kweichow and Yunnan.

II. THE PERIOD OF TRANSITION

423 The first program of this period was based on the eight points[1] announced by Mao Tse-tung in the third session of the seventh Central Committee of the Communist Party held on June 6, 195

1. Cheng-fu Kung-tso Pao-kao Hui-pien [Compendium of Gov't Reports 1950], Peking, Jen-min ch'u-pan-she, 1951, p. 1.

563 the latter is now a part of the province of Szechwan.
636 Below the provincial level, there are 21 autonomous
631 counties, 15 autonomous sections below the county
563 level and 49 autonomous hsiang. In addition, 11 administrative district, 53 county, 27 section, and 72 hsiang coalition governments representing different nationalities have been formed.[7] The Communist Regime attached special importance to winning over the national minorities in order to counteract Kuomintang efforts at infiltration.

635 For a short period the Chinese Communists tried a system of Regional Governments called : "The Military and Political Committees of the Greater Areas" for the regions of China proper; and in Manchuria "The People's Government of the Northeast." The Regional Governments were patterned after the Union Republics of the USSR. However, after a two-year period of experiment they were found unsatisfactory and condemned by Liu Shao-ch'i as "Independent Kingdoms." Chou En-lai's Government Administration Council then passed a resolution in November 1952 that the Committee of the region should change its name from the Military and Political Committee to the Administrative Committee, with the status of an agent of the Central Government. After the nature and function of the Administrative Committee was changed into that of an agent of the Central Government, the members of the same committee were no more appointed by the Central People's Government, that is, Mao Tse-tung's Council, but were recommended by the Government Administration Council -- Chou En-lai. Though the Political-Legal Commission, Financial-Economical Com-

[7. on following page]

1:Stanford U. S-4, 5 1956 AF 16 SW China
AF16

635 In Yunnan, the first Provincial People's Congress met from August 6-12, 1954. It was attended by 376 members, who represented a population of 17,000,000, which, besides Chinese, is composed of 28 national minorities. The delegates of the Yunnan People's Congress were elected by 126 units. Out of the 17,000,000 population, 6,000,000 belong to the minorities. The delegates from them make up 41.1 per cent of all the delegates sent to the National Congress. Women delegates took up 15 per cent.

Kuo-ying Ch'iu, vice-chairman of the Yunnan Government, gave a report on the administration of Yunnan which was passed and ratified. A debate on the constitutional draft, which was given full support, followed. The Congress passed a resolution in support of the policy of liberating Formosa. Finally the election of 45 delegates to the National Congress took place -- an election in which each of the 14 minority groups had a share.[9]

III. THE CONSTITUTIONAL PERIOD

631 Two years before the promulgation of the Constitution, the Chinese Communist Party decided that China should be a unitary state, with

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9. Enlightenment Daily, August 14, 1954.

631 each province standing under the direct control of the central government. In the Constitution the structure of provincial local units was clearly defined on the basis of democratic centralism. Since the membership in the National Congress was made up of delegates elected by the provinces, the special municipalities, the military forces, the overseas Chinese, each provincial congress became a part of the electoral machinery of the National Congress. But since the executive-administrative and the legislative organs on a higher level have the power to cancel or revise inappropriate resolutions of corresponding organs on a lower level, the administrative and legislative organs in a province, a county, or a hsiang are not really independent, nor do they have any power on the basis of a charter or a special grant.

A. The Provincial Government

635 The promulgation of the New Constitution has placed the Provincial Governments on a new basis. On the one hand, each province regains its traditional status of an administrative district under the supervision of the Central Government, while, on the other hand, there is a change from tradition insofar as the members of the Provincial Government are elected and a Provincial People's Congress has a share in the deliberative functions. The avoidance of the term "legislative" in the section on Provincial Government suggests that the People's Congress was limited to the function

635 of deliberation and is not entitled to hold the corresponding executive organs accountable. It can be said that each province, according to the Communist Constitution Article 53, is a modified administrative district subject to control from above but empowered to pass budget, enforce laws and safeguard the rights of citzens. Though the Provincial Government is elected and a Provincial People's Congress sits next to it, it does not have the reserved powers of a state under the American Constitution, nor the powers granted by special charter to a British borough. It is stipulated that the Provincial Government stands under the leadership of the Central Government, and that the Provincial People's Congress can only pass resolutions within the framework of the laws which govern it.

631 Similarly, autonomous regions and municipalities are administrative districts directly under the central government. Counties and Hsiang (villages) are also an administrative district, though they are not considered as being directly under the authority of the Central Government.

635 The executive, deliberative, and judicial branches of the Provincial Government are constituted as follows:

The Provincial Executive consists of one governor, a number of deputy-governors, and twenty-five to fifty-five members of the Provincial People's Council. The governor, the deputy-governors, and the members of the Provincial

1:Stanford U. S-4, 5 1956 AF 16 SW China AFIG

631

In conclusion, it may be said that although the Chinese Communists are serious in carrying on the work of democratic reconstruction, they are, at the same time, making use of the constitutional machinery, the "democratic" institutions, and other voluntary associations for getting the popular support for the purpose of building a broad foundation for their own monopoly of power. Even before the promulgation of the Constitution, two or three years were spent in paving the way by educating the people to be interested in polling and registration and parliamentary procedure, leading to the final implementation of the Constitution.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

ch'uan, who had been settled there for more than 60 years. They, like the Mo-so who dwell in this gorge, do not live, as he says, in "caves à demi enfoncées dans le sol," but in houses built of stone. His map on plate 6 gives the trail as below the villages, while actually it passes above them and not along the river but at times 4,000 feet above it. The great Ta-shen-kou gorge, which the trail ascends and its eastern wall which it climbs in many zigzags, is not marked. According to him the trail leads only a short distance above the river. This is an impossibility. No one could walk along the Hu-t'iao-chiang or cross the Ta-shen-kou gorge without ascending it.

From Ta-ku, as well as from across the river, one can look up the tremendous gorge, and from the village of No-yü near the entrance one can look down it and obtain an idea of its grandeur, though not to the extent as if one actually travels through it. The quickest way to reach Bbĕr-ddĕr is by crossing the Yangtze at Ta-ku. Bacot gives us pictures of the inflated goatskin rafts by which he crossed, but not a single picture of the great gorge itself or of the renowned Hu-t'iao-chiang, nor of the villages in the gorge, as previously remarked.

As the northern part of the Chung-tien district is inhabited mainly by Tibetans no detailed description is here given, but the southern territory inhabited purely by Na-khi is dealt with in the following pages.

1. THE NA-KHI DISTRICTS OF HA-BA AND BBĔR-DDĔR (THE CHINESE HA-PA 哈巴 AND PEI-TI 北地)

The districts of Ha-ba and Bbĕr-ddĕr are situated in the south-eastern part of the Chung-tien triangle and rest on the Yangtze loop in the east; on the Ha-ba ndshĕr nv-lv peak of the Yü-lung Shan in the south; the Ta-ra mountain in the west and Pei-ti Shan (A-nà Ngyu Range) to the north. The massive limestone range of Gkü-dü also lies within the triangle.

The most primitive type of Na-khi, undisturbed since they first settled many centuries ago, dwell in this region. Here they follow their old religious customs, which is a mixture of Shamanism and the pre-Buddhistic Bön religion of Tibet. There are neither lamas nor lama temples as in the Li-chiang district, nor are there any Chinese temples, for no Chinese live here.

An interesting feature is the total absence of graves in Bbĕr-ddĕr, for here the Na-khi still follow their ancient custom of cremating their dead. They take no medicines of any kind, but rely solely on their sorcerers to exorcize the demons of disease. They also practise in all its purity the ancient ceremony of *Muaṉ-bpö* (Propitiation of Heaven). The district contains one of the finest *muaṉ-bpö d'a*, or sites for the *Muaṉ-bpö* ceremony, situated in a beautiful grove of old oaks.

Their territory is most difficult of access and this has kept them isolated and unspoiled. They have not come in contact with the Chinese, but, unfortunately, they are exposed in the north to Tibetan bandit invasion, and several times their villages have been reduced to ashes and their cattle driven off. Being unarmed, they themselves fled into the hills to save their lives.

They are under the Chinese magistrate of Chung-tien, a town in a purely Tibetan district, but that official, when there happens to be one, usually flies

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

post-haste on news reaching the town that the Tong-wa Tibetans, who live in Hsi-k'ang 西康 to the north of Chung-tien, are on the war-path. These people not only loot in and around Chung-tien, Bbĕr-ddĕr, etc., but they often cross the Yangtze and invade Li-chiang territory, as in 1922, when they burned the town of Ta-ku, and killed many people, shooting the girls, who had climbed trees to avoid falling into their hands, like pigeons off the branches. When I visited Ta-ku shortly afterwards I found the town in a terrible state; many girls had broken limbs which had ulcerated and were beyond hope. In 1933 the Tibetans came again, but satisfied themselves by occupying Chung-tien for a considerable time, whence they undertook raiding expeditions in various directions.

The present native ruler of Bbĕr-ddĕr is of the rank of Pa-tsung 把總 (Sergeant), and besides Bbĕr-ddĕr rules also over his own district called Ha-ba (Ha-pa), to the south. His family name is Yang 楊. His Mohammedan ancestors came originally from Shan-hsi province. They lived in Ta-li, but escaped during the Mohammedan rebellion in 1856 and fled to Chung-tien. He again is under the immediate control of the Ch'ien-tsung 千總 (Chiliarch, Lieutenant) of Ch'iao-t'ou 橋頭, also of the name of Yang, though they are not related. Both positions are hereditary. The latter is directly under the magistrate of Chung-tien, who is usually an absentee. Yang Pa-tsung of Ha-pa is a half-breed, his mother being a Tibetan woman and his father a Chinese Mohammedan. The latter was killed by Tibetan bandits in a raid which they were making into his territory. Unfortunately, the present ruler, who is addicted to opium, lacks all the qualities necessary to control such a district, and one can but pity the poor peasants who have to look to such an individual for help in time of stress. It is impossible for a magistrate to remain or keep order, unless he has a large force of regular troops to rely on for protection. The few militia soldiers, with antiquated, rusty rifles, and bullets which often do not fit the barrel, are no protection against the wild hordes of Tong-wa Tibetans, who are usually well armed.

Strange as it may seem, these Tibetan bandits were often armed by Chinese generals, residing in Ning-yüan fu, Ssu-ch'uan, under whose nominal jurisdiction they come. The generals, being interested mainly in money, sold their old rifles to the highest bidders, in this case the Tibetans and Lo-lo on the Yün-nan border. In 1931 when I was in Yung-ning, the good Tsung-kuan 總管 who, unfortunately for his country, has passed on to the Great Beyond, complained to me bitterly about the sale of arms to the wild Tibetans and Lo-lo by the Ning-yüan generals. They had actually sent for the Tibetans, sold them their surplus or old rifles, and given them a *hu-chao* 護照 (passport) and even a Chinese escort to prevent their being molested *en route*. The King of Mu-li (Mi-li) did not wish them to pass through his territory, but could not refuse them transit in view of their passes from the Ning-yüan generals, under whose jurisdiction the Mu-li King comes.

In 1929 Ch'en 陳,[1] the Tsung-pan 總辦 of Wa-li 瓦裏 on the Ya-lung River in Ssu-ch'uan, sent many loads of rifles, commandeering peasants on the road to carry them to Yung-ning in Yün-nan, to be sold to whoever had the money

[1] He was murdered by the Communists in April, 1934, when the latter passed through Ssu-ch'uan from Yün-nan.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

•631 These remarks about "t'ing" and "chou" will be unintelligible to the reader unacquainted with China, so it may be as well to give an idea of how a Chinese province is administered. First there is the Viceroy[1] (called *Tsung-tu* or *Chih-t'ai* in Chinese), who rules over the two provinces of Yün-nan and Kuei-chou. He is called the Yün-kuei Tsung-tu, his title being formed by combining the first syllables of the two provinces he rules—a process rather common in forming administrative titles in Chinese. The Viceroy's residence is at Yün-nan-Fu. Under him was formerly the Fu-t'ai or Governor of Yün-nan who also lived at the provincial capital, but this office has now been abolished as unnecessary, the Viceroy himself performing the duties for Yün-nan, while he is still assisted by a Governor for Kuei-chou. The whole province is divided up into five large administrative divisions called "tao," each under a "tao-t'ai." Each tao-t'ai again has under him two or more smaller divisions in charge of a "chih-fu" or "fu." In the province of Yün-nan there are 14 such divisions. The "fu" is again divided up into a few smaller districts of the other three classes of towns, the "t'ing," "chou," and "hsien."

In some cases, however, there are districts of the "t'ing" and "chou" classes which from their size or position are of special importance, and which are consequently created independent districts (called "chih-li-t'ing" or "chih-li-chou" in Chinese). These are not under any fu, and the official in charge corresponds direct with the tao-t'ai. It should also be noticed that each fu comprises in itself a hsien district, the hsien magistrate being in immediate charge of the town itself and the small district round it. This hsien district usually has a different name from the fu name, so that the town has two names. For instance, Ta-li Fu is also called T'ai-êrh Hsien. Towns can always be called either simply by their names or by their names with the class of town added on, but in conversation it is perhaps more usual to say simply Ta-li or T'êng-yüeh instead of Ta-li Fu or T'êng-yüeh T'ing. Before quitting the subject of civil administration it may be mentioned that there are four other important

[1] Perhaps Governor-General would be a better equivalent, for the Viceroy has no special powers to represent the Emperor.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

631 officials who live at Yün-nan Fu, viz.: the Fan-t'ai or treasurer, the Nieh-t'ai or provincial judge, the Liang-tao or grain-tax commissioner, and the Yen-tao or salt commissioner. These four with the Viceroy form a board to settle important matters.

701 The chief military authority in Yün-nan is the T'i-t'ai or provincial commander-in-chief, whose residence is not at the capital, but at Ta-li Fu. Under him are five officers of the rank of Chên-t'ai or general who have their headquarters at different places in the province and command large districts which do not necessarily correspond with the civil administrative divisions. Under them again are various officers distributed all over the province, their rank corresponding to the size or importance of the garrisons they comm..nd. The lowest military officials are those known as hsün-kuan (pronounced *sin-kuan* in western Yün-nan). These men correspond nearly to our police sergeants, and are placed in some of the large villages with from four to eight men under them, in charge of a small circle.

The soldiers are divided into regulars and irregulars. The former are locally recruited men, armed with any sort of weapon, and kept up principally for police purposes. They are hardly expected to do any fighting. The irregulars or "braves" are the men who are sent out where there is any fighting to be done. Many of them are recruited from other provinces, those in Yün-nan coming principally from Hu-nan and Ssŭ-ch'uan. They are the only part of the military forces who can be called soldiers[1].

206 On the 15th January, the day after my arrival in T'êng-yüeh, a Chinese telegraph clerk who knew a few words of English came to see me, and told me that Mr Jensen, a Dane in the Chinese telegraph service, was expected to arrive at T'êng-yüeh that day, and asked me to change my quarters to the telegraph office. He also told me that P'êng, the Chinese official who had accompanied us in our search for the "gates" the previous year, was now in charge of the T'êng-yüeh telegraph office. He knew nothing whatever of telegraphy, but this is considered a matter of no importance: in fact in many of the Chinese

[1] This was written before the formation of the Lu Chün, the modern army of China.

Sr Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

000 we had a long descent of over 3000 feet to Wan-nien-chuang. This village is Chinese, but Se-pyek a mile further on is inhabited by Shans, among whom are included some Hküns, the branch of the Tai race who inhabit Keng Tung, one of the Southern Shan States.

There appear to be several Hkün families living among the Chinese Shans of this neighbourhood. How they had got here they did not seem to know. It may be conjectured that some rebellion in or invasion of their native
S state had compelled them to emigrate to such a distance.
P The Chinese name for this race of Shans is K'ên-tzŭ.

●631 Wan-nien-chuang marks the boundary between the district of Mien-ning and the Shan State of Kêng-ma[1]. This is one of the largest of the Chinese Shan States and
S besides the Kêng-ma plain includes the districts of Mêng-
P sa, Mêng-yung and Mêng-chien[2]. We were now in a
[162] country in which there are very few Chinese. The plains are all inhabited by Shans, and the hills by Las, Lo-los, and La-hus, with a few scattered Chinese villages among them. The Lo-los are many of them of the Mêng-hua Lo-lo tribe. The Shans call them *Myen*, which is the usual Shan name for all branches of the Lo-lo race. The La-hus, called Lo-hei by the Chinese and Mu-hsö or Myen Mu-hsö by the Shans, inhabit a good deal of the country between
S the Salween and the Mekong, and stretch down into Keng
P Tung and northern Siam.

361 It rained a good deal in the night and the next morning, so we made a late start and did a short march of 7½ miles to Mêng-yung, a little Shan town of 180 houses surrounded by a mud wall. It is built on the right bank of a narrow stream running in a deep ravine. The plain is a very small one with little cultivation and contains no Shan villages except the town. I put up in a large well-built Shan monastery, and was an object of immense curiosity to the whole of the inhabitants of Mêng-yung.

000 Two marches from here brought us to Mêng-sa. The road there from Mang-hkü, where we slept on the 27th, after a little level going, begins to ascend up a narrow gorge by a paved road. Near the top it becomes steeper,

[1] Köng-ma in Shan.
[2] Möng Hsa, Möng Yawng, and Möng Kyen in Shan.

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coming, and were not prepared to act on the spur of the moment, so we passed quietly on after the usual Shan salutation, "Where have you come from?" had been given and answered on both sides.

On the range of hills to the west of Man-hpa we passed through two villages, Hkun-kaw and Pa-hka, inhabited by Lo-los who have adopted Shan Buddhism and have monasteries in their villages, the only instance I have ever come across of Buddhist Lo-los. The women's dress differs from that worn by those of their tribe who still inhabit the Mêng-hua district. In fact they have taken to dressing themselves almost, if not quite, like the La-hu[1] women, in black jackets, black skirts reaching to their knees, black cloth gaiters, and black turbans put on so as to leave a lot hanging down behind. For ornament they wear very large ring-shaped silver earrings.

Man-hpa lies a little to the north of the town of Mêng-ko (Möng kaw), while still higher up the Nam Tum valley lies Mêng-tung (Möng Tum). These two little Shan districts together with Mêng-sung (Möng Hsung), which lies a day's march further east, were formerly part of Kêng-ma. But, for some reason I did not learn, they quarrelled with the sawbwa of that state, and appealed to the Chinese mandarin at Chên-pien. The result was that this official took these districts over and governed them through a Shan chief who resided at Mêng-ko.

We left Mêng-sung on the 19th March and finding no village at a convenient distance camped out for the night on the banks of a little stream. Another 3½ miles the next morning brought us to the Chinese fort of Ai-shwai. This was one of several posts that had been established by the Chinese in this part of the country in the previous few years while they had been fighting the La-hus.

Formerly the Chinese Government did not trouble themselves about the wild tribes that inhabit this border tract, and they exercised very little authority over them. But since the annexation of Upper Burma they have adopted a

[1] It is possible that I was misinformed as to these people being Lo-los. They may have belonged to the cognate tribe of La-hus. The fact that they were Buddhists would however be equally remarkable whether they are La-hus or Lo-los.

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far before a tremendous storm of thunder and hail burst over us. Many of the trees had been cut half through by woodcutters and they came crashing down in all directions. One fell just in front of our leading mule, not missing him by very much, and blocking the path completely, so that we had some difficulty in finding a way round. In the evening we got down to Hsia-mêng-ying, and found shelter in one of the buildings of a very fine Shan monastery built on a terrace and surrounded by a paved court-yard. The town is a large one for this part of the world, containing 250 houses, chiefly built of mud, and inhabited by Shans.

Our quarters were so comfortable that I halted here a day to give us an opportunity of drying our clothes, which had been drenched through by the thunder-storm the day before. This little district is called Möng Nyim by the Shans. It is divided into two small plains along the sun river, one called Shang-mêng-ying or Möng Nyim-nö, and the other Hsia-mêng-ying or Möng Nyim-taü. These names simply mean Upper and Lower Möng Nyim respectively. The district is really part of Mêng-lien (Möng Lem), a Shan state which formerly paid tribute both to Burma and China, but has now, by agreement with the British Government, become Chinese territory.

Möng Nyim, however, is now no longer governed by the Möng Lem sawbwa, but was at the time of my visit directly under the Chinese official at Shun-ning, though it was not then quite settled whether it was to remain under Shun-ning or to form part of the newly established district of Chên-pien.

Living among the Shans of this plain is a small colony of twenty Panthay families who have been here for four or five generations. They have intermarried with the Shans, and now talk Shan among themselves, but still keep up the Mahommedan religion and have a mosque in their village.

After a day's rest we went on to Shang-mêng-ying, a smaller place than the lower town, though it is in this upper plain that the sawbwa lives. Möng Nyim lies at an elevation of only 3,300 feet, so the next day we had to climb the usual range of hills and in five miles reached Nan-wa, the headquarters of Colonel Li who was in command of all the troops in this district.

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000 I went in to see him and was most favourably impressed with him. He seems to have done a good deal in the pacification of this part of the country, and was much liked and respected both by his own men and by the Shans, La-hus and other inhabitants of the district. He wanted me to go round by Chên-pien as he said it was the best road, but I was too much pressed for time to make a circuit and decided to go by the more direct road through Ch'üan-lo.

361 Chên-pien T'ing is the new town that the Chinese have established as capital of the newly formed district of the same name. This district has been made up out of what were formerly parts of P'u-êrh and Shun-ning. But up till the last few years Chinese rule had been a very nominal affair in this country, which had been practically independent and split up into small states ruled by Shan, La-hu, and Wa chiefs. The new town is near Möng Lang, one of the districts of the Shan State of Mêng-lien or Möng Lem.

Colonel Li gave me an escort of eight men, among whom were four fine-looking Panthays who belonged to the Colonel's body-guard. We went on another six miles and camped out on top of the range at a height of 6,500 feet.

361 Two more marches brought us to Ch'üan-lo[1], which stands on a gently sloping terrace which extends about 1½ miles each way, and is well cultivated. The town is oval in shape, is surrounded by a mud wall and contains

• 631 some 250 houses. It was formerly the capital of a La-hu state, till about 1891 the Chinese Government made it the civil headquarters of the newly established Chên-pien district. The offices were however soon afterwards removed to the present town of Chên-pien. This was found very unhealthy, and at the time of my visit there was some idea of moving back again to Ch'üan-lo. The Chinese magistrate of the place has the rank of *Hsün-chien*, which is inferior to that of *Chih-hsien*, but I found him very pleasant and civil and far superior in intelligence to many officials I had met of much higher rank. He had been for some time at Mêng-tzŭ, the treaty port on the Tong-king border, and had met Europeans there.

[1] Called Chen-lawt by the Shans.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 From Prince Henri's account of his travels they must have reached Ssŭ-mao the day after I left it.

On the 5th April we started northward for P'u-êrh. The road, which is fairly easy, crosses a range at 6,300 feet and descends to Na-k'o-li, where we slept. A Tibetan caravan of 300 or 400 mules, all laden with tea, was on the road going the same way as ourselves. They were natives of the Wei-hsi[1] district, and told me that there would be an unusual number of Tibetans at Ssŭ-mao that tea season as there was to be a big festival in Tibet the following year, when it would be necessary to make presents of tea to the Lamas. At night they fastened all their mules up very close together and had ferocious looking dogs on long ropes tied up all round to guard against thieves.

I found these men very pleasant, and subsequent experience proved that Tibetans in China and Chinamen in Tibet always are very friendly. No doubt the feeling of being isolated in the midst of strangers knocks some of their natural bumptiousness out of them. I have heard Englishmen in Rangoon expatiate on the pleasant manners of the Chinese. Perhaps they would think less of their manners if they had seen the Chinaman in his own country. It is, however, fair to add that a great deal of the apparent bad manners of the Chinese is unintentional. It comes natural to them, and they are not in the least aware that they are bad mannered.

563 On this march I came across a tribe which was new to
291 me. They call themselves Pa-hawng, and the Chinese name for them is Ma-hei. They are distinguished from other tribes as usual by the women's dress, which consists of a short black jacket with silver ornaments hanging down over it from their necks, and black trousers reaching down to the knee. They plait their hair into a pig-tail and wear no sort of head-dress. The married women have a piece of cloth round their waists which hangs down over their trousers[2]. Their language is of the Lo-lo type.

• 631 On the 6th April 12½ miles of a road, which would be good if it was not paved, brought us into P'u-êrh Fu, the most important official town, as Ssŭ-mao is the chief

[1] Lat. 27° 10′, long. 99° 10′.

[2] See Plate LXXII, facing p. 394.

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631 commercial town, of this part of Yün-nan. It is surrounded by the usual wall and is said with its suburbs to contain 1,300 houses. It is the residence of the *Tao-t'ai* of one of the five administrative divisions of the province of Yün-nan, and also of a *Chên-t'ai* or General, but as a trading place it is of very small importance. Merchants usually avoid a town where there are mandarins of high rank. They prefer to live in a place of less position from an official point of view, where they will be less liable to be "squeezed."

000 I halted a day at P'u-êrh and went to call on the *Tao-t'ai* and *Chên-t'ai*, who were both very civil. On going, however, to the *Fu*, he had the rudeness to give me a seat on his right hand, a grave breach of Chinese etiquette, by which a visitor is always given the place of honour on the left. Not content with this, he proceeded to ask questions of my interpreter about me instead of speaking to me through the interpreter. There could be no doubt that his incivility was intentional, so I got up and left abruptly, plainly letting him see why I did so. The place one sits in seems a very trivial thing to us, but the Chinese attach great importance to such matters, and it does not do for the European traveller to be indifferent to these things. It could only have been meant as an insult, which it was one's duty to resent.

I must say I think this is the only occasion on which I found an official try this sort of thing on. A European passing through their district is of course always a nuisance to them and they cannot be expected to be really pleased to receive a foreign visitor, but I have usually found them outwardly quite civil.

After this I contented myself with sending my card to the rest of the mandarins. One of them, a colonel named Tao, came and returned my call. He was a Shan, not a Chinaman, and was of the family of the sawbwa of Möng Waw (Wei-yüan T'ing), but he had received a Chinese education and had made himself so useful to the Government that they had given him pretty high rank in the Chinese army. They have often made use of him when anything has had to be settled in Keng Hung or Möng Lem, and he has on two occasions come across our officials

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000 Man-waing[1]. The trade along this route is fairly large in the cold season, and we passed some 500 mules, loaded chiefly with walnuts, chestnuts, pears, dried figs, and a little silk and tobacco.

From Man-waing on to T'êng-yüeh is a well-known road, previously traversed by several travellers, and described in detail by Dr Anderson in his *Mandalay to Momien*, though the learned doctor gets rather mixed in his names of places.

Ryder and Watts-Jones took the main road which crosses the Taping by one of the numerous ferries over this part of its course, and goes up that river's left bank. I took a somewhat longer route round by Chan-ta[2] where I was hospitably entertained by the sawbwa, and rejoined the rest of the party at Chiu-ch'êng (Old city), the former capital of the Kan-ai[3] state. The present town is off the main road in between the two branches of the Taping just above where they join. Here lives the long-bearded sawbwa with whom we had been so friendly on our expedition to find the boundary "gates," and I was sorry I could not spare the time to go and see him.

133 [361] Our route so far, after leaving Man-waing, had lain through a plain several miles wide, well cultivated with rice fields, and full of prosperous Shan villages, the part on the right bank of the Taping being Chan-ta territory, and that on the left bank Kan-ai. The capital of the latter state is near the head of the plain, and above this, steep bare hills close in on the Nam Ti, the Shan name for the eastern Taping, the valley of which the road follows up.

In fifteen miles or so the valley again opens out into the comparatively narrow plain of Möng Ti, or Nan-tien [563] as the Chinese call it. This is also a Shan state, but the climate being cool enough for Yün-nan Chinamen to live in, they are gradually settling there, and the population is [631] now nearly as much Chinese as Shan. The sawbwa rules a large extent of territory including Möng Yang and Möng Hüm, and I believe he is also in charge of Chan-hsi, though of this I am not quite certain.

000 In this plain we passed an encampment of wandering

[1] See p. 30. [2] San-ta in Shan. [3] Möng Na in Shan.

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186 generals and admirals looking about for an excuse for their defeat, described our men-of-war as "sea devils," against whom it was impossible for mortal men to contend.

631 I slept at Shun-chiang, a village of 200 houses, which is perhaps the principal place in Hsi-lien. This district consists of a plain or plateau about 23 miles long running from north to south at an elevation which averages 6000 feet. The northern half runs down the 133 Ku-tung Ho, and is from one to three miles wide. This river then turns off eastward to join the Shweli, and the southern part of Hsi-lien is a plateau with little tributaries of the Ku-tung Ho or of the Shweli, crossing it from [241] west to east. Along these little streams are irrigated fields, so that in going up the plateau from south to north one crosses alternately small rice plains and bits of higher-lying uncultivated ground, covered with rocks and bushes.

The hills all round are fairly well clothed with forest, chiefly of fir trees. The range to the west rises to 9,500 feet, but that to the east is lower, with gaps through it by [342] which the streams reach the Shweli[1]. The abundance of [313] timber is shown by the fact that all the houses are built of wood instead of the usual soft brick. The district is decidedly a prosperous one and contributes to the volume of trade to be got out of T'êng-yüeh. Fruit-growing and sheep-rearing could be carried on very successfully here.

From Shun-chiang we went on by two easy marches to Ma-li-pa, a village in the small district of T'ien-t'ang-kuan which lies at the head of the Ku-tung Ho. Here we found shelter for mules as well as men in a water-tight but very [622] draughty temple. The district is governed by an hereditary 316 Chinese chief, and is of no importance except for its iron mine. This has been worked chiefly by surface-diggings, but in two places there are deeper shafts, the earth being propped up by logs of wood placed close together and supported by posts. One of these goes down forty or fifty feet.

327 The ore is smelted near the village, and the bellows of [376] the furnace, as at Wan-yao, are worked by a water-wheel. The softer iron is used for the manufacture of pans, but

[1] Some of these streams run into holes in this range.

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000 the head-man. They read our passports but did not appear particularly impressed with them, and said definitely that we could not pass through their territory. I told them we should go straight away to Mêng-p'êng, the nearest Chinese post, report to the officer there that the Emperor's passport had been disregarded, and come back with Chinese soldiers to punish them. They went outside and had another consultation and soon came back and said they had decided to let us go on. The threat of Chinese soldiers had won the day. Perhaps the Mêng-hung people had had experience of their ways.

We were very soon ready, much relieved to have got out of our difficulties. A downhill road took us past the town of Mêng-hung in about five miles. They were very anxious that we should not actually enter the town, and we did not press the point as I had already been there four years before and had found nothing so enchanting in it as to make me wish to visit it again.

Here to our great delight our friends left us, but we had not seen the last of them, for in the evening when we were settling down in a temple in the village of Man-kang, we were disgusted to see them turn up again. However it turned out that they had quite changed their tune. They appeared for some reason or other to be now frightened at what they had done, and were very apologetic.

On arriving at Ta-li Fu at the end of the month I reported the whole matter to the *tao-t'ai*[1]. He sent back an answer to say that Liu, the Mêng-hung head-man, was already wanted by the Chinese authorities for the murder of his brother and other crimes, and that now with this fresh charge against him he would certainly have him arrested. I do not know whether the *tao-t'ai* ever acted up to his word. I should be very much surprised if he did so.

631 The next day, the 5th February, a fairly level road brought us to Chên-k'ang, or Mông Cheng as the Shans call it. This is the capital of a large Shan State which comprises the unruly district of Mêng-hung within its borders. The old sawbwa was murdered some years before,

[1] The chief civil official of Ta-li.

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and his son at the time of our visit being only 12 years old, his mother, according to Shan custom, ruled the country for him. The State comprises a great many Las, and many of the Chinanen are a decidedly rough lot, so that the old chieftainness finds her kingdom rather more than she can manage. It has an unenviable notoriety as a badly governed country where murders and rebellions are not uncommon, and it is compared very unfavourably with the neighbouring state of Kêng-ma.

The town, which contains some 300 houses, is built in a small and poor plain at an elevation of 2,950 feet. It is chiefly inhabited by Shans with a few Chinese, and the plain contains altogether about a dozen Shan villages. There is very little trade in the place. An occasional mule caravan from Ta-li or Yün Chou comes here to sell tea, iron pans, and other miscellaneous products of China, taking away with them opium which is grown by the Chinese villages on the surrounding hills, and seems to be the only export.

The sawbwa's Chinese secretary came to see us in the evening and was very apologetic about the behaviour of the Méng-hung people. He described them as ignorant Las who would not listen to reason. I have no doubt the Chên-k'ang government stand in considerable dread of their lawless subjects.

The next day we marched across some low spurs into Méng-ti (Möng Ti in Shan)[1], another small Shan plain. One of the numerous people who came to see us (or, to be more accurate, to stare at us) had lived several years in Rangoon and could talk Burmese quite well.

On this march we had a very high snow-capped range of hills on our right, dividing the Salween basin, which we were in, from the valley of the Nam Ting. This is the same range I had seen from Méng-sa in 1895, and we were now able to determine its height as about 11,500 feet, an elevation which, though not uncommon in the north of Yün-nan, towers far above any of the other ranges at this latitude.

[1] This place must not be confused with the larger place of the same name which is called Nan-tien by the Chinese and lies on the Têng-yueh-Bhamo road.

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round in a circular furrow, into which the paddy was thrown. 407
It was worked by a water-wheel which revolved horizontally
like a turbine, teeth being arranged all round the outer 376
edge of its top surface to catch the water.

We had heard cuckoos everywhere round us for the last 136
few days. The bird appears to be the same as the English
cuckoo, and in western China as in England it makes its
appearance in April, though I think in the Shan States I
have heard it as early as March.

My mules went straight along the main road to Yang-kai 000
the next day, but I made a slight detour to see Hsün-tien
Chou which lies a little off the road. It is a small, poor
town in a rather well-cultivated plain with the upper waters
of the Niu-lan Chiang running through it. The Tao-t'ai 631
of eastern Yün-nan has his residence here. His district
comprises Chao-t'ung Fu, Tung-ch'uan Fu, and Ch'ü-
ching Fu.

It rained most of the day and we did not reach Yang- 000
kai till seven in the evening, as the march with the circuit to
Hsün-tien must have been 24 miles.

The next day we passed Sung-ming Chou which lies a
mile to the right of the road[1]. The town is a small one,
but it stands in a good plain, measuring about 10 miles
each way. Exceptionally fine opium is grown here and at 249
Yang-kai. The poppy flower of Yün-nan is usually white,
the next most common colour being mauve or purple.
Scarlet poppies are occasionally seen but they are not
common.

After crossing the plain the road leads over a lot of 000
uncultivated undulating ground. As there was some delay
in changing our escort at Sung-ming, I went on without a
guide. Going off to the right of the road to put up my
plane-table, I tried to make a short cut back, and got on to
the wrong path, a mistake which we did not discover till we
met a man a mile or two on. We then struck across to the
left but found so many well used tracks made by timber-
hauling from the fir woods in front of us, that it was most
difficult to pick out the right road. We could see no village
and could find no one to ask the way of, and as it was

[1] What is considered the main road passes a little further to the east through Yang-lin, but the route I took is rather the more direct of the two.

1 [village of Liu-shu-ho -- Analyst]

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000 I found at Yün Chou the same mandarin whom I had met there the year before. He was very civil and friendly, but, like all Chinese officials, he wants the traveller to go on by a main road to the nearest town, so as to get rid as quickly as possible of the responsibility of having a foreigner in his district.

Now the road from here to Wei-yüan which I proposed to follow can by no means be considered as a *ta lu* or big road, so my ideas did not at all meet with the mandarin's approval. Accordingly in the evening he sent a message to my interpreter to say he would like to see him, and gravely informed him that there was a rebellion going on in Mêng-ma, a place I should have to pass through. Of course I knew this was pure fiction, and I sent an answer to say that if on nearing Mêng-ma I found anything going on I would take some other road. After this there were no more objections, and we left Yün Chou the next morning, climbing very steeply more than 3000 feet up a grass-covered range.

The following day we descended into the Mêng-ma valley, which we followed down for a day and a half. The width of cultivation only averages about 100 yards on either
137 side of the little river which waters it. The hills on both sides are covered with scrub jungle, which runs down to the edge of the fields, and the river in the middle is lined
361 with willow and other small trees. Along the foot of the hills are scattered at intervals little villages, each surrounded in the Shan fashion with its clump of cultivated bamboos. The Mêng-ma valley strikes one as being rather pretty at first, but its monotony begins to pall after a time.

• 631 Mêng-ma was formerly a Shan state, but is now administered directly by the Yün Chou mandarin. The representative of the sawbwa's family, with a few Shan households, still lives in the principal village, but he has now little power. In fact the Shans have been entirely absorbed by the Chinese, and the Shan language and other signs of Shan nationality have practically died out.

000 Turning out of this valley we crossed another range of hills, and on the 17th December, the fifth day out of Yün Chou, crossed the Mekong at Ka-li ferry. The river here has a strong current and is a little more than 100 yards

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course of the Ya-lung can be traced from the top of this pass. Just where it makes its great bend to the north, its further progress southward is barred by an enormous mountain mass rising almost sheer from the river to a height of thousands of feet. The country in that direction is under the Hsi-fan chief of Kua-pieh[1], who is nominally subordinate to the Yën-yüan Hsien mandarin.

A steep descent to a little valley and another 1000 feet of uphill brought us to the Lo-lo village of Ma-huang-kou at 10,300 feet. The villagers were at first somewhat taken aback by the appearance of such curious-looking people, and were not much inclined to sell us anything. However the appearance of the chief's wife, a large proportioned lady of some 40 years, altered all this. She immediately turned out all the villagers, ordered them to sweep a place clean for my tent, and to bring us anything they had to sell. Her subjects soon became as friendly as they had previously been suspicious.

This country is so very poor that it is by no means easy to get enough to eat even for such a small party as we were. Corn of any sort was scarce and the mules came off badly. I was more fortunate, as I found the people here grew potatoes—a luxury indeed to the traveller in China. It is usually only among hill tribes that one is occasionally able to get this vegetable. The Chinese do not seem to appreciate it, though it grows well in the few places where it is cultivated. I remember getting excellent potatoes in Tung-ch'uan Fu and T'ung-hai Hsien. They were, I believe, originally introduced into China by French missionaries, and in Yün-nan they are called *yang yü*, the foreign yam.

To illustrate the varied population of this country I may mention that for five days we had now slept among a different tribe each night—Mu-nia Hsi-fan, Chinese, Lo-p'u Hsi-fan, Miao-tzŭ, and Lo-lo. Each of these people's language is unintelligible to all the others. The *lingua franca* of the country here is still Chinese, though further west Tibetan was much more generally known.

[1] This place is described by Dr R. Logan Jack in *The Back Blocks of China*.

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609 several followers sitting on the ground a little way off the road. He beckoned to me to come to him. I told him he could come to me if he had anything to say, and he accordingly did so.

"Where are you going and what have you come for?" was his first rather natural question. I told him I was passing through Mi-li on my way to A-tun-tzŭ. He began to demur to my going on to Mi-li, said the king was away at another monastery, and enquired what presents I had for his majesty. I said I had no particular business with the king to induce me to go out of my way to visit him, and that I had no presents for him. I then had my passport read to the lama. He understood Chinese well enough to realise that this document could not be disregarded, and had nothing more to say, so we went on.

•[631] This part of the country is entirely under the influence of the Tibetan lamas, and no Chinese official ever comes near it, but still it is nominally part of the province of Ssŭ-ch'uan, so that a passport meets here with a respect that would not be shown it in the part of Tibet beyond the Chinese frontier.

000 A very long bit of downhill brought us to the Mi-li River[1] which we crossed by an excellent wooden bridge which had only just been finished, the old bridge having been swept away by a flood. The river is here at an elevation of 7,500 feet. Its general width is some 60 yards: it has a strong current and is too deep to be fordable.

It was now getting dark and I wanted to halt for the night at some houses near the bridge; but I found we could get no fodder for our mules here, so we had to climb 2000 feet of very steep hill to Mi-li which we did not reach till eight in the evening. The guide, who had been most willing and useful since his thrashing, was sent on ahead, and found us a house to put up in with room for the mules underneath, so we got settled down pretty comfortably at last. It was a hard march of over twenty miles, and the

[1] Mr Amundsen gives Gya-yul Ch'u, "the river of China," as the Tibetan name of this stream. It seems probable that this is the same river that flows past Li-t'ang.

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000 On the 28th March we reached Chung-tien after a march of nearly 20 miles over grass plains and low spurs, the first bit of level going we had had since leaving the S Chien-ch'ang valley nearly a month before.

ST 302 191 The town contains some 300 houses, and we found a sort of inn to put up in, kept by a Chinaman whose Tibetan wife plaited her red hair in seven pigtails. The inhabitants of the town are most of them of mixed Chinese and Tibetan descent. They dress like Chinamen, but usually speak S Tibetan among themselves, though they can talk Chinese.

ST 631 622 Chung-tien, or Che-tang to give the place its correct Tibetan name, is a town of the *t'ing* class, and there is a Chinese official of that rank here. But he has no real authority. The rulers of the country are to be found in the large monastery which is situated a little further along the S ST plain on the road to A-tun-tzŭ. Here there are said to be [651] 3,300 lamas. The taxation of the laymen to support the ecclesiastics is very heavy, and many families are leaving the district.

Everyone in Chung-tien, including the Chinese *chih-t'ing* is completely under the thumb of the lamas. I tried to hire a mule or two to ease my animals, but found it impossible to do so. The mule owners were quite willing, but they said that on their return they would certainly be beaten by the lamas for venturing to assist a foreigner. The Chung-tien lamas seem to be a truculent lot. Their demeanour when I passed the monastery the next day was S certainly not friendly.

ST 177 It is curious how little impression the civilisation and customs of the Chinese have produced on the Tibetans. Elsewhere, one of the principal characteristics of Chinese expansion is its power of absorbing other races. The greater part of the inhabitants of southern and western China are doubtless of aboriginal stock with a certain admixture of the real Chinese race. Yet the Chinaman of Yün-nan or Kuang-tung is thoroughly Chinese in his customs and ways of thought.

The process of absorption can still be seen actually going on in Yün-nan. I have found Lo-lo villages in all stages. It begins as a rule with the men learning to read Chinese, and adopting Chinese dress. Gradually they will

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361 [793] size, and has some approach to regular streets in it. The monastery is a fine one and is said to contain 1800 lamas. The population of the place is chiefly Tibetan but there are a good many men of Chinese descent who have intermarried with the natives of the country and become Tibetanised.

•631 There are three Chinese officials in the town, one civil and two military. The latter command the small garrison of 70 soldiers and are not men of any rank. The civil mandarin is called the *liang-t'ai* and is practically a commissariat officer, his duties being to collect supplies for Chinese officials passing along the road.

None of these Chinese officers have any jurisdiction except over the Chinamen living in the town. The government of the state is in the hands of a hereditary Tibetan chief who has under him a second chief, while the lamas, here as everywhere in Tibet, have considerable influence in affairs of state[1].

797 A French Catholic mission has been established here for many years, and the missionaries have passed through many vicissitudes. In 1881 Père Brieux was murdered a few miles from the town. The Tibetan authorities put the crime down to brigands, but there seems little doubt that the murder was instigated by the Ba-t'ang lamas. In 1887 there was an organised rising of the Tibetans, the mission stations at Ba-t'ang, Ya-k'a-lo, and A-tun-tzŭ were burned, and M. Brieux's grave was desecrated.

For some time the work of the missionaries was at a standstill, but after long negotiations, supported by the French Government, they obtained full compensation, and their houses were rebuilt for them. The Viceroy of Ssŭ-ch'uan can evidently exercise his authority here when he likes, though in ordinary circumstances the Tibetans are left very much to themselves.

291 We spent three days in Ba-t'ang, employing the time in buying boots for ourselves and in getting an extra transport animal or two. The boots that Tibetans habit-

[1] Owing to a rebellion which took place about 1904 things have changed considerably in Ba-t'ang. There is now a Chinese garrison there, and the monastery is said to have been destroyed.

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much, and Manifold gave the little boy some medicine for warts on his fingers. 792

Ya-ra-gong is the name really of a district under Ba-t'ang and not of any particular village, but this village may be considered as the headquarters of the district, as Troi-gön, the principal monastery, which contains 300 lamas, is here. The height of the house we put up in (which is somewhat lower than the French mission) we made 11,900 feet. The climate at this time of year was very pleasant. Père Soulié told us there was a rainy season beginning in June but that the rain is not very heavy or continuous. 631 • 132

We stayed at Ya-ra-gong rather longer than we intended as the Gurkha naik who had been hit by a stone at the Mekong bridge was not going on very well. He had a good deal of fever and his head began to swell again. However, two days' rest did him a lot of good and he soon afterwards made a good recovery.

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Crossing another range the next day we descended to Hsi-ngo-lo, a scattered village in a small cultivated valley—the first fields we had seen since Ra-nong. All the country on both sides of Li-t'ang that we had been passing through was high-lying grass land with occasional nomad camps and herds of tame yaks[1].

The height of Hsi-ngo-lo we made 12,000 feet, which agrees with Rockhill's determination. As a rule our heights are greater than Rockhill's, but correspond fairly well with Gill's.

On the 14th a stiff climb brought us on to an open grassy range at 15,000 feet, from which we descended a wooded valley to Ma-kê-tsung[2]. In the same village was sleeping a Chinese captain who was escorting 70 yak-loads of gunpowder to Lhasa.

Our road on the following day led us steeply downhill through a fine forest country to the Ya-lung River. There is probably some shooting to be got in this valley. In the house we slept in at Ma-kê-tsung was a good stag's head with points all up his horns, like the Kashmir stag. I imagine it to be Thorold's Deer (*Cervus albirostris*).

We crossed the Ya-lung (called Nya Ch'u by the Tibetans) in a large ferry-boat to the village of Ho-k'ou[3]. The river is here 80 yards wide with a very strong current, but backwaters near each bank assist the boat in crossing. The height we made 9,400 feet[4], and we found the climate quite hot, the thermometer reaching 87° in the shade.

Ho-k'ou is inhabited chiefly by Chinamen, and from here onwards the country becomes more Chinese. The Ya-lung River here forms the boundary between the state of Chia-la (Ta-chien-lu) and Li-t'ang, and it is only since 1703 that the *direct* rule of China has extended across this river.

Ascending a narrow valley through a fine forest country we reached Wo-lung-shih on the 16th, and on the 17th crossing a pass 15,400 feet high we descended into a well

[1] There are no wild yaks in this part of Tibet.
[2] Ma-gan-drong in Tibetan (*Rockhill*).
[3] Also called Chung-tu, and known to the Tibetans as Nya-ch'u-k'a.
[4] A.K. gives it as 8,410 feet; Rockhill as 8,518 feet; Hosie as 9,010 feet; and Gill as 9,222 feet.

2: Wiens G-4 (no date) 1954 AF17 South China AF17
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S 132 S [241]

mometer in the 40's and 50's, with frequent light but prolonged drizzling rains that create chilly, uncomfortable sensible temperatures. Almost year-round plant cultivation occurs in most of the Basin, so that Ling-nan and Ssu-ch'uan have much in common. In the plateau lands of Kuei-chou, Yun-nan and Hsi-k'ang, a different situation prevails. Some of the basin-lands of Kuei-chou share the high humidity and other climatic characteristics of Ssu-ch'uan, but the mountain lands and slopes are cool moist areas with rather poor soils, frequently shrouded in fog.

The Yun-nan Plateau, on the other hand, emerges above the winter mantle of cloud that covers Ssu-ch'uan and has a delightful winter climate like that of North China in late spring. The high altitude of over 6500 feet makes for mild sunshiney winters and cool summers in spite of fairly high rainfall and the low latitudes. At Ho-k'ou where the Yuan or Red River runs out of the provinte into Vietnam, the rainfall averages 48 inches annually. At T'eng-ch'ung (T'e-g-yueh) near the Bhamo frontier of Burma, the rainfall rises to 58 inches per year. In the central lake basin area as exemplified by K'un-ming, the rainfall is reduced to 40 inches, decreasing northwestward with the increasing altitudes and increasing distances from the seas. At Li-chiang near the Hsi-k'ang border, the rainfall drops to 26 inches annually.[14]

While the plateau heights provide a pleasant and invigorating climate, there is a sudden change in the lower altitudes of the deep ravines and basin lands under 4300

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Sw 133 ● 631 162

Photo 5. Lu-ku Lake, Hsi-k'ang Province (27°43' N, 100° 48' E)

At Lu-ku Lake in the center background, the viewer sees the picture of the eroded surface of the eastern part of the Tibetan High Plateau. Known as Cham, this part of the high plateau was constituted the province of Hsi-k'ang by the Manchu Government in 1906. It is inhabited by East Tibetan peoples such as the Fan, Nakhi and Ku-tsung. Han-Chinese settlers find the land inhospitable for their culture, since the elevations even in the lower parts seen in this photo are between 10,000-15,000 feet. The still relatively level surfaces of the plateau in the foreground are deeply gashed by the snow-flanked ravines. On the central one are cultivated fields of Tibetan tribes.

2: Wiens G-4 (no date) 1954 AF17 South China AF17
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the Lu-hsi She-shih-chü (Lu-hsi Hsien Establishment Bureau). Under the t'u-ssu were four tsung-li (Grand Councilors). These posts were held by elder retainers of the t'u-ssu who managed affairs in rotation, each for ten days at a time. They superintended all political affairs, supervised the accounts, general affairs, and official documents. The local government under them was divided into "Kang" and "Lien". The "Kang" were the basin plains in which the Pa-yi tribesmen live. (See Photo 10 for a typical "Kang" settled by Pa-yi). Each "Kang" had a basin chief, Kang-t'ou, and a deputy chief, Kang-wei (Kang-head and Kang-tail). These collected tax levies, arranged labor corvee, and presided at lawsuits. Each basin chief had up to ten villages or hamlets under his control, and each of these had a headman, Chai-t'ou, below whom were deputies and lieutenants. They took charge of all affairs within a village or hamlet. The "Lien" were the high mountain districts inhabited by Han-Chinese farmers. Each "Lien" had a person of the gentry class in charge who was a Han-Chinese. Under the "Lien" were villages, Ts'un, with a headman in each assisted by one or two deputies. Since Mang-shih had been organized as the seat of a She-shih-chü, the t'u-ssu had concurrently assumed the post of Chü-chang (regional chief), while the heads of the villages and their

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Photo 10. Kan-yai, Yun-nan Province (24 48' N, 98 5' E)

The basin of Kan-yai, a settlement of the Pa-yi (T'ai) tribes near the west Yun-nan frontier formed one of the small autonomous kingdoms known as t'u-ssu domains that gave allegiance to the central government in China but had "feudal" hereditary rulers. Characteristic of the Pa-yi settlements are the tree-fringed rectangular plots around the villages and homesteads, many of which are fruit trees. As around all the Pa-yi basin-lands in the past, mountain tribes paying taxes to the T'ai overlords till the hill slopes. In the Chinese Communist organization of so-called "autonomous regions", a system of representation of all the tribal groups in such an area theoretically exercises local government powers under Communist supervision. Kan-yai is among the northernmost of the former Pa-yi or T'ai t'u-ssu domains.

000 said and what he thought never corresponded. He often said to me: "A clever man never speaks the truth!" (1) /Plates XLI, XLII, XLIII,

1. Two and one-half years later I accidentally learned that Da Tschang was knocking about in his native country, gay and in high spirits. He had brought home a new Tibetan squaw from Dscherku ndo.

C 487 and XLIV appear between pp. 184 and 185 in the original text. / /185/ Near Puiling the big tea route leaves the Dsa Chu Valley in order to follow the nearest eastern longitudinal valley parallel to it. However, the Dsa Chu, like the Yangtze Kiang below Dschoma lhagan, at first breaks through the southern chains of mountains. At the place where it breaks through there is very little room beside it, and, it is said that pack animals cannot follow the river. The soldiers said that even riding horses had fallen headlong one time when they were going downstream. However, there is constant traffic on foot along the river to the populous and war-like Nyarong (Chinese: Tschan tui). (1)

1. If one goes from Hor Gantse down the Dsa Chu Valley - so the soldiers told me - one gets to Sade on the left bank the first day, and on the second to Zba, on the third, to Dagelo, then to Sana and Bur where the fortress of the chief official of the Dewa schung of Lhasa is supposed to stand. After another day Gur is reached. From the chief town in Tschan tui one estimates four days to Tschanggu and six days to Litang. In the entire Nyarong there are two higher officials from Lhasa. J. Bacot in Le Tibet revolté, Paris 1912, calls Rounon and not Bur the chief town of Nyarong. He, unfortunately, also did not succeed in visiting the chief town.

C T 175 631 As was mentioned before, the Hyarong is subordinate to officials appointed by Lhasa. In 1863-1864 during the Tai ping rebellion when the whole kingdom was in a state of fermentation, an ambitious Nyarong prince tried to free himself like the Ngolok, and carried on a terrific war of destruction against the Chinese and against all those who sided with the Chinese. At the request of the Peking government and pressure from Dergi, the Dewa schung (sdeba gschung) of Lhasa

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suppressed this rebellion, and since then Lhasa rules here. (2) The

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> 2. The General sent from Lhasa was named Bonroba, or, according to Rockhill, Punropa. He came from Kin tschuan and ruled in Nyarong and Litang from 1864-1877 like a sovereign prince. But Lhasa finally recalled him when he became too powerful, under the pretext of placing him in the highest offices in Central Tibet. Soon after his arrival in Lhasa he and all the members of his family were poisoned (see also Baber, Researches in the Interior of China, 1882). Dergi which was also very much humbled by Bonroba, has since then again enjoyed its former liberty. Like the small independent kingdoms of Ling-Gose and Lhada, it has only to pay a small tax for the maintenance of the Central Tibetan garrison in Nyarong (Tschantui). This tax is annually collected by officers of the garrison.

officials, high lama princes of the church, change office every three years and maintain bodyguards which the surrounding tribes must furnish and also, in part, pay for.

The Nyarong Valley extends more than 100 kilometers north and south and is warm and fertile because it is at a relatively low altitude. Well populated lateral valleys join it on the east and west. The country has more than 12,000 square kilometers. Administratively it is divided into and upper, middle, and lower territory. T 361

Inasmuch as Nyarong is ruled by the Deba schung, the yellow sect naturally plays first fiddle there today. A scourge for the entire surrounding country even in ancient times, it is now a stronghold of the yellow reformed church and able warriors as well as militarily efficient monks have constantly undertaken veritable crusades into the neighing countries, during the last decades, in order primarily to eradicate the ancient Bönbo faiths and win recognition for their own doctrine as the only one bringing salvation. T 798

A gentle rise leads from Puiling (3,425 meters) to the next /186/ pass which is only 4,050 meters high. We crossed it in a few hours and stood on the banks of the Da Chu which, smaller than the Dsa Tschü, is somewhat comparable to our Swabian lower Neckar, and comes from the northwest. At no place does it fill out the broad channel of the valley. Before we reached its banks we saw on the left the monastery of Dyoro which, like the rest of the monasteries of the T 792

000 arose before me the majestic mountains of the sacred Lhamo rtse. Meanwhile the clouds of the night had, except for a few remnants, been eliminated by the sun. Bold, shameless, and impudent, as only a barbarian can be, these holy ones stretched heavenward (Plate XLVII). Over there, almost tangibly near, glistening white perpetual snow and greenish gray crevassed ice contrasted with black rock fissures. But the thing about this breath-taking surprise that made my heart beat faster was all the succulent green of the foliage that spread out below those huge thrones of the gods. In the valley at the foot of the Lhamo rtse spring had come some time ago; countless birds, large and small, that I had never seen before, could be heard, and round about me fluttered the most gaily-colored butterflies. With every step of our descent Mother Nature became more alive and jovial, more luxuriant, and more varied. In northern Tibet and during my long journey over loess I had forgotten how beautiful, how extravagant our earth can be decked out. And so I enjoyed it all the more.

361 Toward the end we proceeded in a northeasterly direction; during the final hour the road followed a large valley that runs alongside the western foot of the Lhamo rste chain. A few miles before one gets to Ta tsien lu the woods grow sparser. Man in his selfishness, and to his own disadvantage, keeps the abundance of nature within bounds. The city's wood-cutters allow only the underbrush to spring up. At last - meanwhile it was three o'clock - blackish gray Chinese tile roofs and house gables appeared in the valley and soon after - there was only a parade place and a Chinese cemetery to be passed by - the hoofs of my horses clattered along a narrow paved street and through the smallish south gate of Ta tsien lu. I was safe in China again.

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631 The city of Ta tsien lu is 2,500 meters high (1) and wedged in between steep mountains. It has 1,200 families with approximately

1. According to a measurement taken near the south gate. Kreitner-Szechenyi gives 2,579 meters, Desgodins-Biet 2,502 meters; Rockhill 2,500 meters (8,204 feet); Baber 2,585 meters (8,480 feet); Gill 2,543 meters (8,346 feet); A-K 2,532 meters (8,310 feet); and the War Office map of Yünnan 2,560 meters (8,400 feet).

8,000-10,000 souls (one-third Chinese and two-thirds Tibetans) and 631
has been for a long time the seat of a Chinese colonel (hsiē tai) to whom all police garrisons throughout Hor as well as those of Ba tang, Li tang, etc., were subject, and a superintendant mandarin with the title of "kün leang fu" who had charge of the accounts with the occupation troops and the imperially recognized monasteries up to Lhasa /203/ and who was connected with the Dao tai of Ya tschou fu. (1) Finally I found here an important Likin mandarin whose chief

1. The imperial court in Peking annually sent as much as 40,000 taels through the kün leang fu to the monasteries of Tibet in payment for the saying of prayers.

duty it was to tax all tea imported from the lowland, before it entered the city. Besides these important Chinese, the Ming tscheng tu se, Tibetan: Dyala (Dschagla) dyalbo (written: lDschagsla rgyalbo) also has something to say in the administration, albeit only in purely Tibetan matters.

In Tibetan the town of Ta tsien lu is called Dar rtse ndo, i.e., 103
mouth of the Dar, and from this seems to spring the botched expression "Ta tsien lu" in present-day Chinese. However, the Chinese of today do not recognize this derivation. According to one group the name means "arrow forge" and is supposed to be connected with the meaning of the place as a center for weapons; according to others, the name derives from the fact that an arrow was once found here which one of the frontier commissioners was supposed to have shot off. It is the story of the ox skin of Dido, translated into Chinese. After long-drawn-out boundary disputes the parties are said to have agreed that the Chinese boundary should reach as far as an arrow flies. The Chinese shot off an arrow and after a long search they found this arrow many days' journey inside Tibetan territory at the site of present-day Ta tsien lu. The city was called Lu tscheng by Chinese soldiers in the interior of Tibet.

Strictly speaking, the city consists only of two narrow streets 361
that extend along either side of the little stream which has quite a lot of water and is supposed to be called Dar Chu (of course, few of the inhabitants know what to call it). Three bridges connect the two sides of the valley. The officials, the officers and the king live on the left bank in broad-gauged yamen, built in Chinese style. Most of the shops and the large Tibetan godowns or go tschwan are on the right bank. Ta tsien lu is today one of the few cities in the Middle

families, many of whom have a far better income than if they had joined a rich monastery where they are only sent into the families when their turn comes on the monastery lists.

Up until the latter years of the seventeenth century the Tibetan royal house of the Dyala dyalbo or (written lDschagsla rgyalbo) enjoyed unrestricted rule over their kingdom which even today is sizable, extending from the Nya Chu (Ya lung Kiang) up to the large Gold River (Tung Ho, Da tu Ho) and at the Lu ting kiao bridge (built in 1701) bordering on the district of Ya tschou fu and the small Tibetan kingdoms of Leng pien and Schen pien tu se. These have become almost completely Chinese in manner and customs; having cleverly estimated the existing balance of power they yielded to the superiority of the Manchu Emperors when the latter showed a desire to conquer Tibet. They always kept the road open, but thereby made enemies of the Dalai Lama and his Dewa schung.

Meanwhile thousands of Chinese colonists have migrated into the country, bought lands along the road, and from Lu ting kiao to Ta tsien lu on the Lu ho one meets practically only Chinese who pay taxes to their Chinese officials, so that today the Kingdom of Ming tscheng begins only at Ta tsien lu. (2) The city of Ta tsien lu has

2. The right banks of the Tung Ho and the Lu Ho Valley are under the jurisdiction of the Tsa li Ts'ien hu, a chief bailiff of Ming tscheng who, today, however, has very little to say there.

become the chief support of Chinese power in Tibet. But it is a positive miracle and evidence of a special gift that the old Dschagla kings are in existence at all, that so far they have been able to maintain themselves, and that they have never lost patience.

For his Tibetans the king is to this day absolute ruler and in the lateral valleys off the large military road only he and his bailiffs rule. In Ta tsien lu itself he still has certain tax rights with regard to the tea trade. Indeed, the freedom of movement which the Chinese government allows him is often quite astonishing. Around the year 1900 when the second son of the former ruler was the king recognized by Peking and when he quarreled with his younger brother, the present king, over his inheritance, the monastery of Dordyi dschak, the Chinese mandarins did not interfere with the quarrel and quietly went their way even though night after night in front of the city gates bullets were exchanged between the adherents of the two

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hostile brothers and many a faithful servant had to bite the dust before the eyes of the Chinese. When the older brother died without issue in the midst of these disputes - there were all kinds of rumors about his sudden death - the younger brother was without further ado recognized as king in 1901 /205/ after paying only the customary appointment charges (5,000 taels) in Tscheng tu fu.

T 643

At the time of my visit the king was a gracious man in his forties, short and stocky of build and of a charming personality. He has a hooked nose which gives his pale face a robust character and betrays the indomitable energy of the man who, after his friends were slain in battle or went off in pursuit of enticing gold, did not lose courage but wandered, a lonely refugee, through the wooded mountains of his homeland, hastening from one princely court to another; he finally persuaded the prince of rGechitsa to lend him once more a small band of horsemen and some equipment. Bravely he fought for his rights. He wanted to be a free man and wear a pig-tail, and not be a smooth-shaved monastery servant, and demanded that his brother release to him the monastery of Dordyi dschak along with its possessions, which he had inherited from his parents. However, his brother the king wanted to give him the monastery only after he had taken the vow of a monk and promised not to marry. We know what happened. The present king is a great hunter and keeps far more than a hundred schadschüch who can track down deer and cerus and the timid little musk deer in the densest primeval forest. His favorite hunting lodge, if this expression is permissible, is in the Yü ling kung, an hour's trip on horse-back south of the city. There, as in the yamen in Ta tsien lu, he keeps tame deer, bears, leopards, pheasants and peacocks. His subjects who live along the road are obliged to render ula service, whereas the inhabitants of another valley have only to furnish hunters and drivers for the royal hunt. The hunters are obliged to deliver to the king the musk sacs and the antlers of the deer which are hunted mostly when the antlers are fraying. These form a large part of the income of the king's household. Other districts are obliged to furnish the servants and secretaries and the means for maintaining the court to which - I need no longer point it out - a great many devout lamas belong. The rest of the royal income consists of the return from rather large private estates and of presents from the subjects, as well as of taxes which some districts on the lower Nya Chu are obliged to pay.

T 651

T 161

The population of the Dschagla kingdom is supposed to number 7,000 Tibetan families. It is probably not quite 15,000 square

6: Tafel--334 T-3 (1905-1908) 1914 AJ1 Tibet AJ1
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in Ta tsien lu an entire month because of the miscarried remittance of my German-Asiatic bank. This time quickly passed with visits among the gracious and ever-hospitable missionaries, with hunting excursions into the magnificent wooded mountains to track down the cerus and the wonderful budorcas, and finally with an infection which I had contracted. I was always sick when I came down from the pure air of Tibet into the first Chinese city. /Fig. 7 appears on p. 211 in original text./

CHAPTER XV

/212/ Through the Land of the Gold River

The readers of this diary, wearied by the long journey, will now want to lay the book aside. But outside in the clear, free air of Ta tsien lu no weariness was to be felt. I was by no means sated with the wild nomadic life. Nor did I feel any desire to travel home by way of one of the comfortable or at least relatively comfortable and safe Chinese military roads. Spring had just begun again. The winter ice in the Tibetan rivers and brooks had disappeared. Buds were bursting. High up meadows and pastures were resplendent with succulent green and thousands of bright-colored flowers bordered the gushing, crystal-clear springs. In such a situation others may think of home! But at this time Tibet is at its most magnificent. Besides that, my East Tibetan impressions could not be rounded off without including the entire ethnographic border toward the provinces of Szechwan and Kansu. Moreover, up in Lanchow fu my collections were waiting, my photographic plates and notebooks of my Hoang Ho and Tschang tang journey, all of which had to be brought to the coast.

On all our maps the province of Szechwan is - as I have mentioned - shown to extend far to the west, and large parts of East Tibet therefore encroach on Chinese or Szechwan land. In this way places which the Chinese trader and artisan reaches only at the risk of his life appear to be just as much a part of Szechwan as the fertile and densely populated rice plain of Tscheng fu. Actually, however, the extension on the map of the western border of this province represents only the sphere of influence of the government of Tscheng tu fu, of the official who is at the same time the political connecting

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link between Peking and Lhasa (1). The question as to where today

1. As everyone knows, the main purpose of Tobden Dalai Lama's visit in Peking in 1908 was to effect for himself and his government direct reports to the throne and direct subordination to Peking, thereby circumventing the Chinese resident minister of Lhasa and the governor of Tscheng tu fu. But the Manchurian government could never make up its mind to do this and regarded all the land west of Szechwan as domains of this province.

the actual, the ethnographic and national boundary lies between Tibetans and Chinese is not touched and has until now remained an open question in our literature.

T 121

According to the Bretschneider and Stieler map as well as the map of the Russian General Staff, which have gathered together the best of what has hitherto been known, it looked as though all the country north of Ta tsien lu had been pretty thoroughly explored, and yet only von Rosthorn and Armand David had made short notes about it. Chinese river and road maps had /213/ formed the bases for these maps and on closer examination the mountains between the large rivers were put in at the discretion of the cartographers. A few questions to natives who were acquainted with the locality sufficed to establish the fact that with respect to names of places and tribes there is great uncertainty, not to say confusion on all maps, and that a journey thither would soon take me into terra incognita. My wish to end up by visiting these regions grew more and more lively. Only after my expedition did a few English missionaries and especially the unfortunate Lieutenant Brooke (1) roam through these regions and afterward

1. see pp. 129 and 130.

report on them. (2) In my time the missions in Ta tsien lu knew

2. Fergusson, Adventure, Sport and Travel on the Tibetan Steppes. London 1911.

about the country north of the city only that it was called "Kin tschuan," "Valleys of the Gold Rivers" and that it was extremely difficult to travel through it because of its deep ravines, and that a particular language is spoken there which is neither Chinese nor

C 361

south to the seat of the Tu se or rgyalbo of Mu ping (Tibetan: dschumba), that is, to the native king who has received the highest Chinese title among all Tibetan aristocrats and secular rulers. Thus, he is one into whose kingdom the Chinese have penetrated most deeply and intensively and who is next in line to becoming a John Lackland, giving way entirely to the Chinese.

There are good reasons why the Chinese have settled in larger numbers in Hsin gai, Mu gung and Ying gai and why they have moved the center of administration thither. There is no other place far and near suitable for a populous settlement. Since I had left Hor Gantse I had not found so many fields in such close proximity. Fifty and a hundred meters above the river which is wedged in between rock walls, the valley spreads out in terraces (Plate LXII) which permit extensive plantings, particularly of corn and also of wheat, beans and buckwheat. (1)

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1. Corn forms the chief nourishment of the inhabitants. At the time of my visit the price of one cattie (600 grams), according to existing exchange, was seven pfennig, whereas in Ta tsien lu a cattie was 25 pfennig and shortly thereafter the prices constantly rose in Ta tsien lu. It is true, Ta tsien lu had to get all its food supplies from the lowland, in fact some things are carried thither from Ya tschou fu on the backs of human beings.

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Mu gung ör fu ting is the administrator and judge of the so-called western Miao tse countries which were subdued and became subject to the Manchu Emperor Kien lung only after two great and bloody wars during the years 1747-49. The decisive and final victory came in the years between 1771 and 1776. It is only since that time that they have come under the Chinese administrative system and been opened up to Chinese colonization and mass invasion. (2) The administrative district of the Mu gung ting is

2. De Mailla, Histoire g. de la Chine, Paris 1780, Vol. XI, p. 589 ff., mistakenly counted these Tibetans from present-day Mu gung ting among the primitive people of Miao tse /223/ and for this reason we still find the history of their conquest in many new history books under the Miao tse wars. D. M. confines himself

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almost entirely to the period 1774-1776 and the end in Peking.

very extensive, /223/ for his domain includes not only the Valley of the Little Gold River, the Tsanla of the natives (High Tibetan: btsanlha, Chinese: hsiao kin /pronounced tschin/ tschuan) along the entire length of which I traveled from Romi Tschanggu to Mu ch'eng (Tibetan: Sumdo), a distance of 133 kilometers, but also the Valley of the Great Gold River above Romi Tschanggu, the old kingdom of Rardan (today known among the natives as rDyarong /rgyarong, meaning the extensive or Chinese Valley/, High Tibetan: Chu tschen /meaning large body of water/, Chinese: da Kin tschuan and Hsü tsching). Directly on the large Gold River above the narrowest point in the river, some 50 kilometers above Romi Tschanggu, an empire had arisen in the 18th century, which had become the mightiest native state far and wide and which fell only when the ambitious Manchu Emperor Kien lung raised a mighty army to subdue it and called out his elite troops and Manchu from the distant northeast.

The Rardan kingdom on the large Gold River, far from Chinese cultural arteries, could easily have maintained itself to this day if its rulers, just at the time of the final flowering and the greatest bellicosity of the Manchu Dynasty, had not acted particularly heedlessly and harrassed their neighbors by seizing their lands, so that these people constantly called on the Emperor for help and, in the end, supported the imperial army in every possible way. The battles with the high-spirited Rardan gentlemen occupy considerable space in the Scheng wu dyi, the chronicle of the wars of the Manchu Dynasty written in Chinese. The second and decisive war was even treated and published in 120 pamphlets in the Manchurian language. (1)

1. From these E. Haenisch is now in process of putting together a rather large excerpt which he expects to publish in the not too distant future. I am also indebted to him for more specific dates and a revision of the history of this territory.

From this we learn that our territory of Kin tschuan was said to have formed a district of Kin tschuan hsien as far back as the Sui Dynasty (589-618), and in the subsequent Tang period to have belonged to the district of Wei tschou (2) which today no longer exists, while in

2. According to Playfair, Cities and Towns of China

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this district lay in the northwest of Min tschuan, in the Min district, and not far from present-day Mou (Mao) chou above Kwan hsien. Probably ancient Wei chou is identical with the market town of Wei tschou in the district of Wen tschuan hs. which lies at the mouth of the Li fan River in the Min ho.

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the Ming period it belonged under the administration of the official of Ts'a kou (in the Li fan fu) (3). However, I suspect that this earlier

3. Li fan fu along with Ts'a kou is the next frontier district office north of Mu gung ting to which are joined Mao chou, mentioned above in footnote 2, and then Sung pan ting.

Chinese dominion was always limited to certain favorably-disposed trade customs by means of which Chinese traders were permitted to visit the native kingdom in order to buy drugs and the natives, in turn, could barter what they needed in rice and tea and other luxury articles in the Chinese lowland. In the Ming period all chiefs of the region, like the chiefs of the Koko Nor countries, had received Chinese official seals and titles from Emperor Hung Wu, and the Manchu had /224/ repeated this custom. In 1650 the Prince of Tsanla, among others, recognized the supremacy of the Chinese and became tu se of Kin tschuan. In 1666 a gentleman from Great Kin tschuan with the title of Kia lo ba (? rgyalbo) received a seal from the hand of Emperor Kang hi. The rulers of this region had originated from one kingdom, as was the case in Hor on the western border. In these countries practically the same dialect was spoken (the Kin tschuan language or rgyarong sge). In the course of time this kingdom had been divided into nine tu se or kingdoms. (1) The last of

1. The Tibetans speak of the rdyarong dyalkak dyurdyi (i. e. , rgyarong rgyalkak btschobrgye), meaning the 18 rDyarong rulers.

T 619

Colborne Baber, "Travels and Researches, " Royal Geographical Society suppl. pap. , London 1882, p. 81 and 93 ff. has given by far the most detailed account of this region, although he only touched it. He also speaks of 18 tribes of which he heard. However, he makes quite a heterogeneous grouping: "Dji-la which equals Ming-

T 619

cheng; Mu-p'ing equals Djum-ba; Djia-k'a /?/; Wo-je or Go-je; Rapten which includes Tsen-la; Tamba equals Tang-pa; So-mung, Capt. Gill's Su-mu; Djiu-tse /? my Choktsi or my Krechiu/; Zur-ga, most likely Sung-kang and Gill's Ru-kan; Tchro-shiop, undoubtedly Ch'o-ssu-chia-pu; Pa-ung or Pa-wang; Tchratin /?/; Ge-shie; Ma-zu or Ma-ze; Kung-sar, Pe-re /? my Beri/. Tchran-go; Dje-gu /? my Dergi/. By far the greater number of these names are easily identified with those heard by me. After Baber dwells on the fact that up to his own day geographers did not know these valleys, he reminds the reader of the sensation caused by the Kin tschuan war throughout Tibet and of the words of the dPaldan Yese Pantschen Lama of Tashelhunpo (see Markham. Narratives of the Mission of G. Bogle to Tibet, p. 159). On February 25, 1775 Bogle heard: "The Chinese having at length by means of an immense army subdued Ribdyen Gyripo"; Ribdyen, Rapten seems to be only the High Tibetan form of the name of a tribe or dynasty which sounds like "Rardan" in the Kin tschuan dialect.

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these kings was the rgyalbo of Rardan (Tibetan: tschü tschen, i.e., great body of water, Chinese: Great Kin tschuan) who was by far the mightiest and the one having the greatest number of subjects. The next mightiest who temporarily and until 1723 had even been the greatest and had ruled Tschü tschen was the Tsanla rgyalbo (High Tibetan: btsan lha in written form), the King of Little Kin tschuan who had his powrang, his palaces, near Senggersung (2) and near

2. "S" like the French "z."

present-day Mu gung and Hsin gai tse. (3)

T 622

3. The third most powerful one was the Tschoskiab rgyalbo who lived in the Great Gold River Valley above Tschü tschen, and whom I have mentioned on p. 285, in dealing with the disputes of the Hor princes who border him on the west. He is now the greatest despot of all because he is farthest from the Chinese. Adjoining his country is that of the little Damba rgyalbo, that of the

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him and he was burned alive. (1)

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1. According to de Mailla, Sonam had General Wen fu who was captured in Mu gung, burned alive. Sonam himself (see p. 595 , Vol. II) was tortured and cut to pieces after a big celebration in the palace, along with his brother, an aunt, several other relatives and his ministers 20 persons in all; 19 others were merely beheaded, 16 imprisoned for life, 52 sold into slavery at Ili; 138 Tibetan leaders were distributed as servants in Mongolia and Manchuria.

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The dynasty in Rardan was exterminated like that of Tsanla. But in their original countries Chinese colonists settled, and, beginning with the town of Marbang on the border of Bati, there are today the following flourishing Chinese settlements: Tsung hoa (near the old Guar nge with at present about 600 Chinese families), farther north Lhasding (the market town of the monastery of Kwan hoa se /Yung dshung lha sden/ with 30 families of Chinese), then Tu song (Doksum with at present about 300 families of Chinese), Dshietse (40 Chinese families), Hsü tsching (Ngargu, 1,000 Chinese families). These settlements are under the control of two tai ye (secretaries, one in Tsung hoa and one in Hsü tsching), while next to them in the lateral valleys, under the control of probably a dozen hereditary native officials, the so-called "Darro" (Chinese: schu be meaning captain or ts'ien hu meaning lord of 1,000, and tsien tsung meaning lieutenant or be hu meaning lord of 100) and the so-called tschungro (hereditary officers, Chinese: tsch'ai schu), a remnant of the Rardan tribe has been preserved and they keep alive the memory of the glorious fall of their ancient freedom. (2) There are about 2,500 Chinese

2. Darro corresponds to the "deba" of Inner Tibet; Tschungro corresponds to schel ngo. In Rardan there are today two ts'ien hu, one in Leu and the other in sBedung west of the river. There are also Darro in Brasdi (Bati), Tschoskiab and Somo. Their sons are called deresi.

families living there today and about an equal number of Tibetans. In the old days there were possibly 6,000-7,000 families of Tibetans with hardly more than 10,000 warriors. Conditions are similar in Tsanla. There Chinese colonies have arisen (3) in Yo ts'a,

3. Since 1779 there exists the office of a ting of Mu

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gung who has under him five colonies (tun, pronounced tenn in Kin tschuan), namely: Mu gung tun, Fu pien tun, Hsü tsching tun, Tsung hoa tun, Romi Tschanggu tun. Besides that, a hsie (regiment) was established in 1783 with its seat in the Ying pan gai, which belongs to the chief command of Sung pan ting.

Senggersung, Mu gung, along with Hsin Mo po, Fu pien, Lien ho kou and others, beside which dwell the natives on the mountain slopes and in the lateral valleys, also under the rule of hereditary aristocratic families (darro). In part the darro live in the ancient castles. However, most of the fortifications in Tsanla and Rardan have become ruins. The darro must annually travel to the ting at Mu gung and the more important ones among them support the tschungro as their official representatives in the yamen of the ting. Like the tu se (rgyalbo) they set great store by their class honor and marry only among themselves. The office of darro is kept within the family for many hundreds of years. If a darro family dies out, the second son of another darro is adopted. Besides this aristocracy of chieftains, of darro and officers (tschungro), there are free warrior-farmers (tschralba or kralba; kral in Tibetan meaning service), taxable farmers (tokdamba), and finally descendants of unfree people or slaves (gonag in Tibetan and Kin tschuanese, i.e., /228/ "people with black heads"), as well as bondsmen or slaves (kurme). (1)

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1. Kur literally "burden" (Tibetan); me = Mensch /Tibetan/; every Tibetan finds the carrying of burdens highly unpleasant. Ch. Das' Dict. gives kolbo for "slave."

Besides these there are priests (rgofsches in Kin tschuanese) and finally artisans, both of whom are made up of second sons of tschralba or tokdamba farmers and partly also of immigrants from other tribes.

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Since the conquest half the land in Great and Little Kin tschuan is under Chinese administration and half under Tibetan. For the Chinese part of the actual land, the owners must pay land tax to the tai ye or to the Mu gung ting, regardless of whether they are Chinese or Tibetan, just as would be the case in any other place in China. The owners have no other burdens or compulsory service. This relationship between farmers and the state therefore already gives a very modern and democratic impression.